ספר זכרון

# The Jewish Chronicle

(ENLARGED SERIES).

**PUBLISHED WEEKLY.**

בטח בה׳ ועשה טוב "Trust to God, and do what is right." Psalms.

Vol. VII. No. 52.] London, 7th of Tishri, A.M. 5612.—October 3, 1851. [Full No. 287.

## PRIZE ESSAYS.

*The two Essays on the Post-Biblical History of the Jews, will be published as soon as a sufficient number of subscribers can be obtained, to protect the Proprietor from pecuniary loss. It is proposed to print them in one handsome volume, bound in cloth, and lettered, at a price not exceeding Five Shillings.*

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## TO THE FRIENDS OF HEBREW LITERATURE.

Every person, be he who he may, who originates a movement is bound to explain his motives, and the prospect he may have of carrying the same into effect. The proprietor of this journal, as the promoter of the Prize Essays, desires to address a few words to the readers of the *Jewish Chronicle*, and the public generally.

Grateful for the support tendered us in the arduous struggle of raising the *Jewish Chronicle* to its present cheering position (of which more anon), and impressed with the conviction that he who *preaches* should also *practise* what he preaches, the offer of prizes for the Essays on the Post-Biblical History of the Jews, and on certain portions of Isaiah, was originated; and in the hope that, if successful, some of the wealthy among our brethren, or some institution formed for such purpose, might be induced to imitate on a larger scale what our humble efforts had commenced. In addition to the sum we offered, the public assisted us with donations which enabled us to raise the amount of award. One subject, the Post-Biblical History of the Jews, has already been adjudicated on, and the other, on Isaiah, will be so shortly after the close of the present holidays. In the meantime, in order to do full justice to the successful competitors for the Essays on the Bost-Biblical History of the Jews, to make the same a book of reference, and to publish to the world a work creditable to Jewish talent, we have, after the most mature and deliberate consideration, deemed it our duty to publish the same in pamphlet form as announced above. *As, however, we had not, and have not, the smallest idea or wish to make the Essays the medium of pecuniary gain*—reserving the profit, if any should arise, as a fund towards another Essay, or such other purpose as may be considered by the Subscribers most advisable—we consider that, in justice to ourselves, we are right in delaying the printing of the adjudicated Essays until such time as the number of Subscribers is sufficient to guarantee us against personal loss. Under these circumstances, we address to all who have a desire for the promotion of Jewish literature, a request to render us their assistance in our attempt to carry into *practice* that which, in the columns of the *Jewish Chronicle*, we have ever *preached, the encouragement of Jewish literature.*

In conclusion, we feel bound to tender our best thanks to the Rev. Dr. Adler, our respected Chief Rabbi, as also to Sampson Samuel and H. N. Solomons, Esqrs., for their kindness in having undertaken the important and arduous duties of Adjudicators.

*Jewish Chronicle Office, Oct.* 1, 5612—1851.

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## THE DAY OF ATONEMENT.

### מקוה ישראל ה׳

Israel's hope is in the Lord.—Jeremiah xvii. 16.

The sacred institutions of our holy religion invest the simple performances of every-day life with a sanctity, which gives a higher aim to our purposes; they purify and hallow our thoughts, our endeavours, and our actions. But every-day life is a perpetual strife with earthly desires; and in our daily pursuits of worldly traffic, our spiritual aspirations are not seldom lost sight of, and often entirely neglected. God, in His mercy, has therefore ordained special seasons, and appointed certain days, when man should divest himself of all his worldly pursuits, and devote the energies of his mind and his soul to contemplate seriously and reflect carefully on his destiny, and communicate with his Maker. The institution of the weekly Sabbath and the festivals are sacred landmarks set aside for such holy purposes. The first was instituted by God, and through His example, to remind man that the Almighty created the universe in six days, and rested on the seventh. He enjoined upon us the observance of the seventh day as a day of rest, when the outer man must be entirely at rest, and retire within himself, and commune with God: שבת הוא לה׳ "It is a Sabbath *unto the Lord.*" The festivals, which are likewise set aside for an entire cessation of labour, bear at the same time an historical character. They are instituted to keep alive momentous events indissolubly interwoven with our nationality as Jews. They commemorate and celebrate the origin of our nationality, of our entering the covenant between God and ourselves, under the banner of our holy religion. The *Passover* is celebrated in commemoration of our redemption from Egyptian bondage, where the body was delivered from the lash of the cruel taskmaster, and the mind freed from the Egyptian darkness of superstition and idolatry. The Feast of Weeks commemorates the redemption of the world by the delivery of the law. The Feast of Tabernacles, besides its other national and religious tendencies, should keep alive the departure from Egypt, that, in the words of the holy text, "our generations may know, that the children of Israel dwelled in booths, when I brought them forth out of the land of Egypt."

But besides the weekly Sabbath and these three festivals, the first and tenth days of the seventh month are ordained by the Almighty as days of solemn and awe-inspiring importance. The first day of the month of Tishri, celebrated as the New Year, recalls to our mind—as we have shewn in our article of last week—the creation of the world, and that God, who in His omnipotence created the world, governs and preserves it in His unbounded mercy. This day is called the day of judgment, יום הדין, when God sits in judgment, and meets out rewards and punishments for the ensuing year, to every man according to his deserts. But the inexorable Judge of all mankind is "long-suffering and of great mercy." He gives the sinner time for repentance. He therefore instituted the tenth day as a Day of Atonement, when the penitent sinner is promised pardon and remission of sins, if he repents of his sins sincerely, and promises to sin no more. God, "who is merciful unto us, as a father has mercy on his children," has instituted this day for our salvation, for the eternal salvation of our immortal souls; "for He desireth not the death of the sinner, but that he turn from his way and live"—and live eternally. He therefore says, שבת שבתון הוא לכם "it is a solemn day of rest *unto you.*" The solemnity of this day of rest, and its efficacy, if solemnised, not only in the letter, but in the spirit of its Divine institution, will be for your own welfare, and the salvation of your soul. And in order to turn unto the Lord with a penitent heart and a contrite spirit, we must not only keep it as a day of rest, by suspending all worldly labour, but we must abstain from all

sensual enjoyment. A total abstinence from food, drink, and sensual enjoyment is commanded, that our meditations may be abstracted from the material world, and turn inwardly, and become spiritualised. Fasting is only the *means*, a proper preparation to produce that state of mind for repentance, to procure the *end*, forgiveness and pardon: "For on this day he [the priest] shall make an atonement for you, to cleanse you; from all your sins ye shall be clean before the Lord" (Leviticus xvi. 30). Soul-stirring and awe-inspiring was the service performed by the High Priest in the holy temple, where he, in the Holy of Holiest, implored in prayer and confession pardon for himself, his priestly house, and the whole house of Israel, for sins committed unwittingly, knowingly, or presumptuously. But neither sacrifice nor confession and fasting can procure pardon, unless the repentance is sincere, and the resolution firm to abstain from sin. This our sages have unequivocally expressed in their commentation on the verse quoted above: עבירות שבין אדם למקום יום הכ מכפר, עבירות שבין אדם לחבירו אין יום הכ מכפר עד שירצה את חבירו "Sins committed against God, the Day of Atonement can procure pardon for; but for sins committed against a fellowman no pardon can be obtained until the injury be made good, and the wronged party be pacified" (Yomah 85, 2). More strikingly is the efficacy of true repentance, and the inefficacy of mere fasting and outward contrition, illustrated by the inhabitants of Nineveh, to whom the prophet Jonah had been sent with the Divine message, that "Yet forty days, and Nineveh shall be overthrown." A decree of the king was proclaimed, "that neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell, if God will turn and repent, and turn away from his fierce anger, that we perish not. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not" (Jonah iii. 7—10); on which our sages comment, that neither fasting nor sackcloth can procure pardon, unless accompanied by true repentance, and the resolution to sin no more.

Let us, therefore, prostrate ourselves in humiliation before the throne of the All-merciful Father of mankind, confess our sins with true repentance and contrition, and implore His pardon and His assistance to guard us against sin, in the words of our liturgy: יהי רצון מלפניך ה' אלהי ואלהי אבותי שלא אחטא עוד וטה שחטאתי לפניך מרק ברחמיך הרבים "O may it be Thy pleasure, O Lord, my God, and the God of my fathers, that I sin no more; and, through Thy great mercies, blot out the sins which I have already committed against Thee." But let us turn unto God, and to God only. Let us invoke no inferior power of angels as mediators between ourselves and our God. He has graciously promised to be nigh unto us when we call upon Him, and "God is nigh unto those who call on Him in truth;" and, therefore, מקוה ישראל ה' "Israel's hope—his trust—is in the Eternal," and in Him alone.

כי אתה סלחן לישראל ומחלן לשבטי ישרון בכל דור ודור ומבלעדיך אין לנו מלך מוחל וסולח אלה אתה

"Yea, it is Thou who art the Pardoner of Israel, and Remitter of sins unto the tribes of Jeshurun, in all ages; and besides Thee we have no king who doth pardon and forgive, yea, no one but Thee."

Before we conclude, we must refer to the introductory prayer of "Kol Nidrai," read on the Eve of the Day of Atonement, and which is erroneously taken hold of, and malignantly perverted into an attack upon Judaism, and represented as an absolution from all oaths taken in the past year. This formula is nothing else than an absolution from *self-inflicted vows* and *personal abnegations*, but in *no wise* absolves from an oath taken in a court of justice, or otherwise.

## THE FALASHA, OR JEWS OF ABYSSINIA.

(*Continued from page* 405.)

III. Explain to us your calendar. Tell us the names of your months, and of the Abyssinian months. In what manner do you determine the *néoménes* and your festivals?

IV. What are your festivals? Are they those of our own, ordained by law? What are your fasts? and in what months do they fall? Do you know the feast and the fast of Mordecai and of Esther, and the fast of the Maccabees (Hanucha), which fall, the first on the 13th and 14th of the 12th moon after Passover, which we call Adar; and the second of which commences on the 25th day of the 9th moon after Passover, called Casleb, and which lasts eight days?

3, 4. You are well acquainted with the names of the Abyssinian months, which are as follows:—

| | | | | | |
|---|---|---|---|---|---|
| 1. | Maskarram | מסכרם | 9. | Ginbot | גנבת |
| 2. | Tiquimt | טקמת | 10. | Sanë[1] | פן |
| 3. | Hidar | הדר | 11. | Hamlë | המלי |
| 4. | Tahsas | תהסס | 12. | Nahasë | נחסי |
| 5. | Tir | טר | 13. | Paguimen | סנימן, or complimentary days, which are not called a month.[2] |
| 6. | Yakatit | יכתת | | | |
| 7. | Magabit | מנבת | | | |
| 8. | Miazia | מיזיא | | | |

[1] This is the way in which I have always written the name of this month; but I cannot at the moment find it in an Ethiopian MS. I make this remark because Ludolf writes it *Sinë*.

[2] In 1847, the Abyssinian year commenced on September 11, which was the first day of Maskarram.

Nesan is the name of the month in which the Red Sea was crossed; that passage took place on the 14th of Nesan. The day succeeding that on which the moon cannot be seen, the fast is observed: remember the *moon*, or the month (see Exodus and Numbers). On the 14th of Nesan there is a sacrifice in the evening, and the following day is sacred. Azymite bread continues to be eaten from that time until the 21st day. Fifty days after comes the festival of Mai-irar (מארר), or the reception of the law. The 12th day of each month is the feast of Saint Michael. The 15th day of each moon is the feast of Tabernacles. The fourth Saturday of the fifth month is the grandest Saturday of the year; God then descends, and all good works have full effect on that day. This festival is called Barabu.

The feast called Barabu signifies "fourth" (Saturday). We say Yifitan, יפתח "open me"—that is to say, "absolve me"[3]—to the Falasha priest only who has excommunicated by the word בקל, or the order of Moses and Aaron. If a person sin, the sentence or penance is imposed on him before absolution. The first day of the seventh moon is the בעל מטקע, or "feast of drums."[4] Ten days after is the *Astar-io* אסתראי, or "feast of the appearance of God to David." Five days subsequent comes the Feast of Tabernacles. *Amata So* is the festival of the last day of the new moon. On that day we go on a pilgrimage, or go forth to pray upon the mountains. The twelfth day of the tenth moon is the festival called *Ma-irar*, on which occasion the tythes are given to the priests. Counting seven days after Passover, the seventh is the Sabbath of Grace, whereon those who offer up prayers, or do good works, are by those acts absolved from their sins. It is the same with each seventh Saturday. The first Saturday is termed *Alef*; the second, *Lamed*; the third *Ibarako* אברכה; the fourth *Kamma-Yafagar*; the fifth *Amlake Amlake Igayyis*; the sixth *Amlake Amlake nazaranni*; and, lastly, the seventh is *Wabarako*.[5] We have forgotten to mention, that those who eat fermented bread during the seven days of Passover are dismissed from the community. They should be stoned; but now-a-days, as we have no Jewish king, we content ourselves with inflicting the penance of the gift of a one-year-old kid.

The eighteenth day of the month of *Yakatit* is the festival of the Commemoration (זוכר) of Abraham, of Isaac, and of Jacob, who all three died on the same day (*Yakatit* is the eleventh month). This festival is fixed, and does not depend on the moon. The last day of each moon is a fast. The tenth day of each moon is *Chiki Asart* צב עסרת.[6] These festivals are merely the monthly festivals of *Astariyo*.[7] The twelfth day of the moon which begins in the month of *Sané* is the feast of *Tuwani Morar*, the day on which Moses received the law. The tenth day of each month is called *Arfé Ascart*; that is to say, a secret feast (הבו בעל), and was established by the priests who survived the destruction of Jerusalem. There are but two immoveable feasts—this, and that of the 18th *Yakatit*. Formerly, the feast of St. Michael was held on the 12th of each month, but Liq Azqu[8] having accused the Falasha of holding their festival on the same day as the Christians, the former transferred its celebration to the 12th day of each moon. This alteration was ordered by a council especially convened to consider the question. The fifteenth day of each moon, called *Chiki Ankua* (of moon five), is the commemoration of Passover and the Feast of Tabernacles. The festival of *Ma-irar*, counted fifty days after Passover, always coincides with the same festival counted by the moon of *Sané*. The first day of the moon is called *Sibkat* (סבכת), or day of preaching. The 29th of the moon is a day set apart (תבק), and the 30th is a day of preaching: "one" is counted on seeing the new moon.

The Passover is always in *Miazia*, because, according to the Pentateuch, the Israelites came forth from Egypt in that month.[9] In the year of the world 6840, Passover will be on Monday, the 3rd of *Miazia* (April 10, 1848). The Christians' Passover on the 16th *Miazia* (April 23, 1848).

To make the solar year agree with the lunar year, thirteen moons are counted in every fourth year. *Nesan* has 30 days; the following month, 29; the third month, 30 days, and so on; the thirteenth moon being always a full moon, that is to say, of 30 days, and the fourteen remaining days being passed over unnoticed.

*Tomos* (תמס) is a fast of nine days in the fourth moon after Lesen, and begins with the moon. The tenth day of the moon is *Chiki Asart* festival day. This fast was instituted after the taking of Jerusalem by Nebuchadnezzar, in the reign of King Sédécias. *Av* is a fast of seventeen days in the fifth moon, and begins with the moon; the fast, however, is not observed on the Saturdays. In these seventeem days there are two Saturdays, and an *Arfe Asart*, or three days without fasting. To this is then added three days to complete the seventeen days of rigorous abstinence. The fast *Av* was instituted by Isaiah, and observed

[3] This expression is employed by the Christians, and out of politeness to their ministers when they meet them out of the church, even without the preliminary of confession.

[4] This is the translation given by the Falasha.

[5] The whole of these names, with the exception of the first two, appear to be taken from the beginning of prayers in the Giiz language.

[6] *Chika* means, in the Huarasa tongue, the moon.

[7] The Christians of Abyssinia have also monthly festivals of the Holy Virgin, Saint Michael, etc.

[8] Azqu (אצק) was *Liq*, or one of the four supreme judges of Ethiopia. By a rare exception, in Abyssinia, he was not only a well-lettered man, but even exhibited a great desire to become acquainted with all that related to foreign countries. In pursuit of this desire, he had learned Arabic, without quitting Gondar, and was also acquainted with Huarasa, Kamtiga, Greek, Figray, Amarinna, and Giiz. A great amateur in geography, he had, by dint of questioning, become much better acquainted with Arabia than most of our *savans* in geography; it sufficed to be a Christian, or even a white, to ensure the most generous hospitality beneath his roof.

[9] The Falasha add, nevertheless, that this festival sometimes falls in Magabit.

by the three other great priests, for the sins of Manasseh, son of Ezechias. *Lul* (לול) is a fast of ten days, and begins with the sixth moon. Saturdays are not reckoned in this fast, which was instituted by Jeremiah, after his imprisonment. *Tahasaran* (תהסרן) is a fast of nine days before *Astar-iyo*, and is besides the fast of that feast. During this fast one never eats but of an evening; its total duration is thus ten days. It was instituted, after a divine vision, by Esdras, on his return to Jerusalem, and because he had forgotten the period of the *Astar-iyo*. If this latter feast falls upon a Saturday, it is observed without fasting; and if Saturday arrives during the fast, the total fast is seven days only, instead of ten. *Haddar* is a fast of ten days in the tenth moon, counted from the commencement. It was instituted by Abba Sivra. The *Zoma Aster* is a fast of ten days, instituted by Esther, and commences with the eleventh moon. Mondays and Thursdays are always observed as fast days, especially Thursdays, which are always passed by the Falasha without eating. The fast of Friday was instituted by Moses, and the well-educated Falasha fast upon that day. Isaiah instituted the fast of Thursday, and Abba Battui (בתי) that of Monday.

We acknowledge the books of the Maccabees, but are unacquainted with the fast of the Maccabees.

(*To be continued.*)

## SCRIPTURE GEOGRAPHY.

Canaan was the name of the country where Canaan and his posterity dwelt. It is about two hundred or rather one hundred and sixty miles in length from Dan on the north, to Beersheba on the south; and from east to west about eighty; comprehending in all about 9,231,000 acres of ground; of which each of the 601,730 Hebrew warriors who conquered it might have about twelve acres allotted him for his share. It lies in the 32nd, 33rd, and 34th degrees of north latitude, and in the 36th and 37th of east longitude from London. It has the Mediterranean sea on the west; Lebanon and Syria on the north, Arabia the desert, and the land of the Ammonites, Moabites and Midianites, on the east; the land of Edom, and the wilderness of Paran, on the south; and Egypt on the south-west. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in possession; but if we take in the whole extent of territory promised to them in dominion, from the river Euphrates on the north-east, to the river Nile on the south-west, it comprehended all the cities which David reduced, Syria, Ammon, Moab, Edom, etc.; and in this sense, it may be readily granted to the learned Dr. Shaw, that its south borders were the gulfs of the Red Sea, and that it comprehended the land of Goshen in Egypt. Whatever the land of Canaan, properly so called, be now, when it lies under a curse, and is almost wholly uncultivated, it was anciently a most beautiful and fertile country. The Jordan running southward through it, and forming the lakes of Merom and Tiberias; and a multitude of valleys and hills, pleasantly diversified the form thereof. The rich pastures produced prodigious quantities of milk and honey. The arable grounds which according to Hecateus, (but I suppose his amount too low) amounted to about 3,000,000 of acres, produced the richest crops. The mines of the mountains produced plenty of iron and brass. When God, by seasonable warmth and rains, concurred with the laborious improvers of this soil, it is abundantly credible, how it supported the numerous millions that dwelt therein. Deut. c. 11, v. 11, and c. 6, v. 10, and c. 8, v. 7, 8, 9. We shall at present take a view of it, as divided into the twelve portions of the Hebrew tribes.

On the east of Jordan dwelt the Reubenites, Gadites, and Manassites. The Reubenites had their lot on the south part, to the north-east of the Dead sea, and north of the river Amon. It was partly very mountainous, including Peor, Nebo, and Pisgah hills, which at present have a very disagreeable aspect. Their principal towns were fourteen in number, but the Moabites seized on part of these cities. On the north of Reuben lay the inheritance of the Gadites; their chief towns were twenty in number. Here the ground was more plain, and the soil very fertile. Northward of Gad, was seated the half tribe of Manasseh, whose territory was called Upper Galilee, or Galilee of the Gentiles, and was almost as large as both the two former portions containing the countries of Bashan, Golan, Hauran, Machonitis, Geshur, and Argob, and nineteen towns. On the west of Jordan, nine tribes and a half had their inheritance. On the north border, the tribe of Naphtali had theirs on the east side, and the tribe of Asher theirs on the west. The chief cities of Naphtali were nineteen. In the territory of Asher lay the country of Cabul, and twenty-one cities; but the Phenicians kept part of it from them. On the south of both these tribes, the lot of Zebulun extended from the Mediterranean sea to Jordan: their cities were twenty-three. Southward of Zebulun lay the inheritance of Issachar; in it were the mounts of North Carmel, and Gilboa, and the valley of Jezreel: its chief cities were twenty-one. Southward of Issachar dwelt the other half tribe of Manasseh, which contains seventeen cities. Southward of Manasseh was the inheritance of the Ephraimites; it abounded with a great many pleasant hills, Gerizim, Ebal, Ephraim, etc.; it contained twenty-four chief cities. The territories of these four last-mentioned tribes extended from the Mediterranean sea on the west, to Jordan on the east; but none other did. Southward of the east part of Ephraim's portion lay the inheritance of Benjamin; their principal cities were thirty, and part of Jerusalem. Westward of Benjamin's lot lay the inheritance of Dan; their chief cities were seventeen in number, and perhaps Joppa; part of these were taken out of the lot of Judah; they had also Dan on the north point of the promised land. Southward of the Danites, the Simeonites had their lot entirely out of the tribe of Judah: their cities were nineteen. The portion of Judah lay mostly to the eastward of Simeon, and south of Benjamin. It was exceeding large, containing above ninety, if not one hundred fenced cities, after the deduction of about twenty-four for Simeon and Dan. The land of the Philistines, containing the six noted cities of Gath, Ekron, Ashdod, Askkelon, Gaza and Majuma, all on the west border of Canaan, and south-east coast of the Mediterranean sea, also pertained to Judah; but though once partly conquered, it was generally kept in possession by the Philistines.

From this brief sketch, it is plain that the face of ancient Canaan must have been covered with cities. In the numerous wars mentioned in scripture; in the war between the Greeks of Egypt and Syria, in the wars of the Romans under Pompey, Vespasian, Trajan, and others; in the wars between the eastern emperors and Persians; and in fine, in those between the Franks and Turks, it has often been deluged with blood. For many ages past, it has had everywhere obvious marks of the curse. It is almost a desolate wilderness. Of most of its cities we cannot trace the smallest remains. It wants not, however, vestiges of its ancient fertility. When the Jews return to it in the Millenium, it will, no doubt yield them its strength.—*Brown's Canaan.*

## WESTERN SYNAGOGUE, ST. ALBAN'S PLACE.

The Rev. M. B. Levy delivered a discourse on the first day of ר״ה, before תפלת מוסף (the additional service). The subject was, "Man's tendency to sin, and the opportunities offered by a merciful God for its remission." The lecturer exhorted his hearers to avail themselves of the many occasions offered in our holy faith to atone for the past, and urged them to avoid the ill-consequences of procrastination. At the conclusion of the discourse the reverend gentleman spoke as follows:—"Brethren, you are here assembled to supplicate forgiveness from an offended God. Reflect, that this holy house was, a short time since, almost about being closed; that you were nearly deprived of this place of prayer, in which many of you have for years past addressed the True and Heavenly Judge! Yet, through the timely aid and praiseworthy exertions of some of you, your synagogue is resuscitated, and is now fitting our holy and soul-inspiring service. But upon you, brethren, devolves the important duty of preserving this sacred edifice worthy the descendants of the former worshippers of the glorious temple! Let me entreat you to be united in your holy work. Henceforth resolve that it shall be fitting the King of Glory to enter. And may you now, with gratitude and hope, commit your lives to Almighty God, 'who is good to all, and whose mercy is extended over all His creatures.'"

The performance of the service, as well as the sermon, was listened to with marked attention, and gave general satisfaction.—*From a Correspondent.*

## ECHO OF (IN No. 285)

אנשים : נשים

משחת : החטא

כאין : יין

Phoebus Marcus Schiller.

*From the (Jamaica) Daily Advertiser.*

That the Jews *will* sit in Parliament is as certain as it is that Parliament now sits without them; and whilst liberal and honorable-minded Christians join the Jewish people in looking forward to such a day, the bigoted opponents themselves cannot disguise their fears that it "*will come.*" The grounds upon which the Jewish claims are opposed are numerous. One is, that their admission would unchristianise the House; another, that they are aliens, and have no right there; indeed there are a thousand and one objections—all of them as amusing as they are numerous. The only ground of opposition that is in any way entitled to respect, is that made on this broad principle—that so long as Church and State are connected, the Parliament is bound to uphold the Church religion; and conscientious Christians who fear that Jews will not help to do this may, and perhaps should be, respected in their opinions, if they oppose them on these open grounds. But when abuse supplies the place of argument, we cannot think well of those who would use such unworthy weapons. We do not admit the argument—or rather the supposition—that the Jews would not, in their legislative capacities help to uphold the dignity and respectability of the English Church, because we believe, and, as far as experience goes, we know, that they have never had the inclination, or the indelicacy, to assume a position in any way hostile to the Church of England. On the contrary, it is a fact—it might also be termed a singular fact—that the Jews are always strenuous in support of money grants for Church purposes. As far as their conduct in Jamaica may be allowed to endorse their character for this, we can refer with confidence to the Journals of the Assembly in support of our assertion. And so it is everywhere. Turn to subscription lists on behalf of Christian charities in England—do we not find the names and the munificence of Jews recorded? Even towards the erection of Christian churches, Jewish money has been contributed, and is still contributed. These, surely, are not proofs of ill-will towards the Christian Church, or of a disinclination to see it upheld in its respectful dignity. Why then are the Jews to be made the victims of injustice? we have heard no good reason assigned. Neither the eloquence of Mr. Newdegate, nor the bullyism of Sir Robert Inglis, have convinced us that their stupid opposition amounts to anything but injustice.

# The Jewish Chronicle.

*Friday, October 3, 5612—1851.*

*** *Correspondents are respectfully informed, that no notice can be taken of Communications unless they be* PRIVATELY *authenticated.*


## LIGHT AND TRUTH,

### The Two Indispensable Guides to an Israelitish Sanctuary.

*A Sermon, preached at the Re-opening of the Hardman-street Synagogue, Liverpool, on the 24th Elul, 5611—21st, September, 1851.*

By the Rev. Dr. S. M. Schiller-Szinessy.

Men of Israel! Beloved Brethren!

With feelings of inmost joy have I acceded to your flattering request, to attend the re-opening of this house, dedicated to the worship of the Most High, and to deliver a sermon suited to the sacred occasion. I have accepted your kind invitation with the greater joy, because convinced that it is no common matter in which we are engaged, that it is no mere cleaning and repairing of a synagogue, no work connected only with *wood* and *stone*, that calls forth our emotions; but that there is something nobler embodied in it, namely, earnest preparation of the *heart* for the Holy One of Israel. You have fully understood the meaning of the awful festival that is approaching, the meaning of the Shofar-sound proclaiming on it, העת לכם אתם לשבת בבתיכם ספונים והבית הזה חרב "Is this a time to sit quietly in your houses, whilst this house is in ruins?"[1] Is this a time to live in houses of cedar, in houses filled with all comforts and luxuries, whilst the holy ark of God dwelleth within curtains,[2] in a house loose, frail, and trembling at every breath of wind? You have fully understood the spirit of such a call, and have roused yourselves, and have brought the gifts of your hands to restore and beautify the temple of God, to make it a house which by its *external* appearance shall strike even those who are not of the same religion with yourselves, as a "*house of prayer*" בית תפלה יקרא לכל העמים.[3]

You have brought the gift of your *hands*, my fellow-worshippers, to adorn that which is *visible*, the *exterior*; bring now the gifts of your *hearts* to adorn that which is invisible, the *internal* spirit of the place: bring *light*, bring *truth*, that these may guide you, that these may lead you unto the holy mountain of the Lord, and to His habitations.[4] Yea, *light* and *truth*, the two high gifts which the royal singer of Israel so fervently prayed for; yea, bring *them*, or rather let them bring *you*, into this house of the Lord, that it may be well with you, as also with those who shall come after you, until the end of time. But—

I. What light and what truth are genuine?

II. What should inspire you with the wish to be guided by this light and this truth? And—

III. How can you obtain this guidance?

To answer these three questions will be the object of my brief sermon, for the full understanding of which I now read to you, in the original, the prayer contained in the 3rd verse of the 43rd Psalm. Rise devoutly to hear this sacred word, which runs thus: שלח אורך ואמתך המה ינחוני יביאוני אל הר קדשך ואל משכנותיך "O send our *Thy* light and *Thy* truth; let them guide me; let them bring me unto Thy holy mountain, and to Thy habitations."

### I.

"What light and what truth are genuine?" is the first question, my friends, which you would like to have answered. As the holy singer expresses himself in his prayer, שלח אורך ואמתך "O send out *Thy* light and *Thy* truth," it may be naturally inferred that there is *more* than *one* light and *one* truth in the world; and so indeed there is. There are many lights and many truths among *men;* in *God* there is but *one* light, but *one* truth. Some men rise up, and with childish reasonings dabble in philosophy, and declare conceitedly that they have found light and truth; *others*, in like manner, skim the surface of wisdom, and declare that *they* also have found light and truth; but there come others again, who shew to both parties that their lights are darkness, and their truths are lies; and who say, מצאנו מים "*We* have found the spring of clear water, with *us* only are light and day, clearness and truth." Yet the professions of these pretenders to light and truth are also empty and vain; their light and their truth are but the work of man, perishable like those who have called them into existence: their lights are obscure, their truths issue in errors, unable to guide and to bring man to the holy mountain of the Lord, and to His habitations. But the light which is with *God*, the truth which dwelleth with Him—the holy religion of Israel—cannot be obscured, cannot be an error. Therefore the Psalmist prays, שלח אורך ואמתך המה ינחוני יביאוני אל הר קדשך ואל משכנותיך "O send out *Thy* light and *Thy* truth; let *them* guide me; for they will bring me unto Thy holy mountain, and to Thy habitations;" and these are the *genuine* light and truth.

### II.

The next matter which demands your attention is, "What should inspire you with the wish to be guided by this light and this truth?" What else, my brethren, than the knowledge that they will guide you, that they will bring you unto the holy mountain of the Lord, and to His habitations? This light and this truth will guide you, will bring you—

1. *Unto the holy mountain of the Lord.* It is one of the principal doctrines of our religion, that man ought to be holy, since God, in whose image he has been created, is holy: קדושים תהיו כי קדוש אני ה' אלהיכם "*Ye* shall be holy, for I the Lord *your* God am holy.[6] But if man sins, there arises a wall of separation between him, the unholy, and God, the Holy;[7] and this produces a thick darkness, for the Divine light cannot shine through this wall; and thus, also, truth can find no ground on which to rest, for every sin is a lie, a denial of the duty of man to become holy, and on a *lie* truth can never rest. Therefore, if man desires to be guided by light and truth, his first endeavour must be to break down the separating wall of sin, and to become once more holy; and as soon as he has again become holy, light revisits him, and truth also finds a firm foundation on holiness—on *truth*. Then the man who is restored to holiness again becomes a חלק אלוה "part of God," and, as such, is attracted by magnetic power to the *mountain* of all holiness, to Him who is all in all, the base, the centre, and the summit of it—*God!* יבוא ינחוני יביאוני אל הר קדשך!

But light and truth will guide you, will bring you also—

2. *To the habitations of the Lord*, to the habitations of eternal bliss; and this should inspire you with additional desire to be guided by light and truth. No one who, in cultivating this life, scatters darkness, can expect to reap in the next life a field of light. No one who sows in this world the seed of falsehood, can hope in the next world for the ample fruit of truth. Therefore our holy religion teaches, that whilst on *earth* we must plant the seed of light and truth, so that אמת מארץ תצמח וצדק משמים נשקף when truth grows up from *earth*, the reward of righteousness may look down from heaven,[8] and the soul of man may be permitted להתהלך לפני אלהים באור החיים to walk before God in the light of eternal, of true life, in His *heavenly habitations* אל משכנותיך!

Being convinced, Israelites, that this light and this truth *alone* will guide, will bring man unto the holy mountain of the Lord, and to His habitations, let us consider—

### III.

How you can obtain this guidance of light and truth.

You can obtain this guidance of light and truth—

1. *By the simple desire* to be guided by them. The *feelings* that give rise to the prayer, שלח אורך ואמתך "O send out Thy light and Thy truth!" המה ינחוני יביאוני אל הר קדשך ואל משכנותיך they will of themselves guide me and bring me unto Thy holy mountain, O God, and to Thy habitations! He who desires light as a guide, dwells no more in utter darkness; he who abides in utter darkness does not desire the light, for to him darkness is light, and light is darkness.[10] He who desires truth as a guide rests no longer in thorough falsehood; he who lives in thorough falsehood does not wish for the truth, for to him the bitter untruth is sweet, and the sweet truth is bitter.[11] Therefore the simple desire to be guided by light and truth helps you to obtain this guidance.

You can obtain this guidance of light and truth—

2. By *earnest prayer* to God for it. Just as, on the one hand, הכל בידי שמים חוץ מיראת שמים "all is in the power of God, except the fear of the Lord;"[12] just as, on the one hand, He gives to man a free choice to walk in the path of virtue or in that of vice; so, on the other hand, He grants *powerful assistance* to him who earnestly prays that he may attain light and truth. קרוב ה' לכל קראיו לכל אשר יקראהו "The Lord is near to all that call upon Him, to all that call upon Him באמת for *truth*."[13]

You can obtain this guidance of light and truth—

3. By the *resolute endeavour* to diffuse them, as soon as obtained, in your place of worship and in your households. Light and truth are like precious scents; a small quantity in a large space fills the whole with pleasant odour. The smallest spark from the light of truth kindles the greatest blaze, and turns the deepest darkness to bright day, shewing thus the difference between the transient charms of error and the lasting beauties of truth.

* * * *

Therefore, בית יעקב לכו ונלכה באור ה'[14] house of Jacob, rise, and let us walk in the light of the Lord, in the light of truth, in the light of the holy religion of our fathers. Let this house be a vessel in which you sacredly preserve the Divine light and truth. Take care that this vessel may be always kept whole and pure; exert yourselves generously to keep together this house, both in the material and the spiritual sense. Lay offerings of *money* on the altar of this sanctuary, איש כמתנת ידו כברכת ה' אלהיך אשר נתן לך "every one the gift of his hand, according to the blessing of the Lord thy God, which He hath given thee."[15] Be like our ancestors, who troubled themselves comparatively *little* what they should *eat* and *drink*, provided they only had a suitable seat in the synagogue, where they might attentively follow the reader when he prayed, and the spiritual teacher when he taught them the truth of God. Come often hither, and bring with you your wives and children, that by the *prayers* and *instruction* offered here, they may become and continue inspired Israelites, faithful witnesses of God through all the days of their their lives. O להיות ולהעיד[16] by our holy *vocation* and *destiny*, to preserve the *law!* I beseech you to regulate your Divine service methodically, to *reform* it—*not* in a *destructive* manner, not on the plan of those who remodel holy things till no part of the original is left, and there is nothing more to be remodelled! This is no *reform*, it is rather a *new creation*. But *reform* your Divine service; that is, 1st, reform *yourselves*. Bring hither, whenever you enter these sacred courts, the *original* spirit of the Jews, the spirit of earnest piety, the spirit of devotedness to the Divine commandments, the spirit of adherence to well-approved customs, doubly sacred in our sight by their meaning and their antiquity. Reform your Divine service; that is, 2ndly, take heed that the life-giving word of instruction may never fail here. Israelitish places of worship, thanks to the Almighty! were never like the churches of the middle ages, wherein *prayer* was everything, and *instruction* nothing. Israelitish places of worship, ever since the time of exile, have been *synagogues*, בתי כנסיות; that is, houses of assembly, where devotion and instruction went hand in hand. Reform your Divine service. therefore: *go back* to the original duty of Israel; unite instruction with prayer, "light with truth, and they will guide you, they will bring you to the holy mountain of the Lord, and to His habitations." Amen.

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[1] Haggai i. 4. [2] 2 Samuel vii. 2. [3] Isaiah lvi. 7.
[4] Psalm xliii. [5] Genesis xxvi. 32. [6] Leviticus xix. 2.
[7] Isaiah lxix. 2. [8] Psalm lxxxv. 12. [9] Ibid. lvi. 14.
[10] Isaiah v. 20. [11] Ibid. [12] Berachoth 33 b. [13] Psalm cxlv. 8.
[14] Isaiah ii. 5. [15] Deuteronomy xvi. 17. [16] Isaiah viii. 20.

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## THE HISTORY OF MARRIAGE AMONG THE JEWS.

By the Rev. Dr. Mensor, of Dublin.

(*Continued from page* 402.)

### Chap. XIII.

The Mosaic law, has, in contradistinction to the anti-Mosaic period, restrained in one degree, the power the father possessed over his daughter. According to the rules of the anti-Mosaic period, the daughter remained under the charge of her father until she was married, without any regard to her age; as long as she was a spinster she remained under the charge of her father. When the father gave her to wife, and thus transfered his privileges over his daughter to her husband, then, and only then, ceased the rights of the father over her

(comp. chap. iv.—vii.); but till then her father possessed an unlimited power over her, and he could marry her to any man he chose. Yet, according to the Mosaic law, the father only possesses the power of giving his daughter in marriage so long as she is a minor, which, in a female, is till the age of twelve years and one day—she being called either קטנה (Ketanah) to the age of eleven years and one day, or נערה (Naarah) from that age to the age of twelve years and one day; but as soon as she reaches the latter age, when she is called a בוגרת (Bogros), the father can no longer marry her without her consent; and, moreover, she has the power of contracting a marriage for herself, if she wishes to do so, and the consent of her father may be dispensed with.

That the father possesses the power of marrying his daughter only till she reaches the age of twelve years and one day, but no longer, is, however, not expressly told us in the Bible. This, the Talmud—the preserver of the tradition and the interpretation of the Divine law as taught by Moses—says, is shown us by the laws concerning vows, with which the marriage laws are synonymous, in regard to the power the father possessed over his female children. Now, in order to have an adequate conception of the same, we will endeavour to state the laws concerning vows tendered by female children, as interpreted by the Talmud. We read in Sacred Writ: "If a woman vows a vow unto the Lord, and binds herself by a bond, being in her father's house, in her youth; and her father hears her vow and her bond wherewith she hath bound her soul, and her father shall hold his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the Lord shall forgive her, because her father disallowed her" (Numb. xxx. 3—5). The Talmud interprets this Divine command as follows: "The expression used in the text, בבית אביה (in her father's house), means, as long as the female is under the protection and charge of her father (ברשות אביה). Again, the expression, בנעוריה (in her youth), made in the Bible, means, all the time she is a 'Naarah,' i. e., from the age of eleven years and one day to that of twelve years and one day (כל זמן שהיא נערה); and thus, as long as the female was a 'Naarah' (נערה), the father possessed the power to grant or to disallow her vows; but if the female was under that age, when she was called 'Ketanah' (קטנה), or above that age, when she was called 'Bogros' (בוגרת), the father possessed no power either to grant or to disallow her vows. For," says the Talmud, "when she is under that age, her vows are always null and void, even if the father grants them, as her mind is too tender to comprehend the real meaning of a vow; again, when she is above that age, she is no more under the charge of her father, wherefore he has no power to grant or to disallow her vows" (vide Rashi, ibid.; Talmud, Treatise Nedarim, ר׳פ נערה המאורסה).

The Talmud applies the same to marriage, but says, as we have already stated, that the father possessed the power of giving his daughter in marriage as long as she was under the age of twelve years and one day, when she was called either a Ketanah (קטנה) or Naarah (נערה). And though the laws appertaining to marriage appear to differ in one respect from the laws concerning vows, from which the marriage laws are derived—for the laws concerning vows say, that the father could neither grant nor disallow the vows of his daughter who is a Ketanah, the marriage laws grant the father the privilege of giving his daughter in marriage even when she was a Ketanah—yet, by a closer investigation of the same, we shall find them analogous.

The father could give his daughter who was a Ketanah in marriage, because he had the power of so doing while she was under the age of twelve years and one day, without her consent, her will being dispensed with, and thus her tender mind was no obstacle to the contracting of marriage; but the father could neither grant nor disallow the vows a Ketanah, because a vow required the will and the mature mind of the vower; he must comprehend the virtue of a vow, and a Ketanah was yet of too tender a mind to understand the same, as we have already said.

Before, however, we conclude this chapter, we must make the following remarks: 1st. The distinction which the Talmud draws between the different periods of Ketanah (קטנה), Naarah (נערה), and Bogros (בוגרת), appears to have been a tradition delivered to them orally from Moses, who received it from God (הלכה למשה מסיני); for the Talmud does not derive the said distinction from any Scriptural passage. 2nd. As the Bible always uses the term Naarah (נערה) when speaking of laws relating to marriage (comp. Deut. xxii. 15, 23, 28), we believe that females were generally given in marriage at that period, viz., at the age of between eleven years and one day, and twelve years and one day; and that marriages of either Ketanah (קטנה) or Bogros (בוגרת) were but seldom; whence, also, the custom among the Jews, of marrying their children young, may have been derived. This custom, however, has already ceased throughout Europe, except in Poland and Russia. There the young married couple generally live at the house of the bride's father, and he maintains them, till they are able to gain a livelihood for themselves and family. Yet these marriages often end in a divorce, or the husband runs away from his family to another country. We shall, however, have an opportunity of stating the Mosaic law concerning the exact age when a man should marry, and under what circumstances.

(*To be continued.*)

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What king was spoken of by name three hundred and sixty years before he was born?—King Josiah (1 Kings xiii. 2).—*Myers' Questions and Answers on the Bible.*[1]

[1] We have a few copies of the above work on sale at the reduced price of 3s.

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*To the Editor of the Jewish Chronicle.*

Sir,—I have much pleasure in informing you we have just finished a new house for our second reader, attached to which is an excellent room so built as to form a סכה, and, when not used for this purpose, is intended for a school-room, and any special purposes. It is also intended to form a choir, so as to assist our Synagogue service; and it is to be hoped that in a few years we shall have some of our youths so instructed as to be enabled to have appointments, that will place us above the present mode of procuring proper persons to officiate as readers, the want of which is much felt, and may truly be said to be a disgrace to the present age.

Yours truly,

*Bristol* תשרי ה׳ 5512. J. B.

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*To the Editor of the Jewish Chronicle.*

(*Continued from page* 406.)

יום (Undulation), a rolling motion, like the light; hence, "day."

ימים (Oscillation), a motion like a pendulum; hence, "ocean," "seas."

לילה (Turning round); the time when the earth is *turning* from the sun is called "night."

רקיע (Expansion), a space in the universe filled with a rare ethereal medium, the finest matter in the solar system (excepting, perhaps, light), for the planets, satellites, and their respective atmospheres, to float in without resistance.

רקיע שמים (Expanded atmosphere), a space filled with air denser than the רקיע, but finer than the שמים, for the satellites or moons to travel round each of their respective planets; hence called "secondary atmosphere." This medium רקיע שמים is sometimes called by Scriptural writers שמי שמים (an atmosphere of another atmosphere).

רוח (Space), air, wind. *Wind* is nothing more than agitated and moving *air* rushing into rarified *space*.

נפש (Animation), breathing. An animal frame, either alive or dead; in the latter instance, the word is always accompanied by מת (ceasing), namely, where *animation ceased* to exist.

צלם "Composive parts" of man's body, material and immaterial; of dust, earthy; and a soul, godly. An image made or "composed" of metal, wood, or stone.

דמות "Formative parts" of man's body, such as eyes, ears, hands, feet, etc.; or the action and duty of their functions, as it is sometimes the representation of the Deity's, for man's better understanding, like a portrait or painting which represents the real figure; an hieroglyphical figure, as it is said, עיני ה׳, יד ה׳, ותחת רגליו, etc., which only means that the Deity sees, hears, etc., viz., that He knows everything. Having hands only signifies that He can do anything and everything He pleases.

רוח חיים (Vital air), perhaps oxygen, without which no animal can exist.

נשמת חיים (A living breath, a breath of life), the *soul*, rational only in man.

נשמת רוח חיים (A breathing of vital air), the elementary animation[1] of any animal.

Professor Whewell (one of the writers of the "Bridgewater Treatises"), in his Treatise on Astronomy, shewing the goodness, power, and wisdom of the Deity, proves contrivance and intelligent design by great force of argument, thus:—

"According to conjectures of astronomers, the heat[2] and light[3] of the sun do not reside in its mass,[4] but in a coating which lies on its surface. If such a coating were fixed there by the force of universal gravitation, how could we avoid having a similar coating on the surface of the earth, and of all other globes in the system? If light consists in the vibrations of an ether, which we have mentioned as a probable opinion, why has the sun alone the power of exciting such vibrations? If light be the emission of material particles, why does the sun alone emit such particles? Similar questions may be asked with regard to heat, whatever be the theory we adopt on that subject. Here, then, we appear to find marks of contrivance. The sun might become, we will suppose, the centre of motions of the planets by mere mechanical causes; but what caused the centre of their motions to be also the source of those vivifying influences? Allowing that no interposition was requisite to regulate the revolutions of the system, yet observe what a peculiar arrangement in other respects was necessary, in order that these revolutions might produce days and seasons! The machine will move of itself, we will grant; but who constructed the machine, so that its movement might answer the purposes of life? How was the candle placed upon the candlestick? How was the fire deposited on the hearth, so that the comfort and well-being of the family might be secured? Did these, too, fall into their places by the casual operation of gravity? and, if not, is there not here a clear evidence of intelligent design, of arrangement with a benevolent end?

"This argument is urged with great force by Newton himself. In his first letter to Dr. Bentley, he allows that matter might form itself into masses by the force of attraction; and thus, says he, might the sun and fixed stars be formed, supposing the matter were of a lucid nature. But how the matter should divide itself into two sorts, and that part of it which is fit to compose a shining body should fall down into one mass, and make a sun; and the rest, which is fit to compose an opaque body, should coalesce, not into one great body like the shining matter, but

[1] מים חיים (Living water), *aqua vita*, running or moving water.
מי מלח (Salt water), brine.
מי נחשת (Copper water), copperas, vitriol.
[2] חמה [3] שמש [4] הרס

into many little ones; or if the sun were at first an opaque body like the planets, or the planets were lucid bodies like the sun, how he alone should be changed into a shining body whilst all they continue opaque; or they be changed into opaque ones while he continued unchanged—I do not think explicable by mere natural causes, but am forced to ascribe it to the counsel and contrivance of a Voluntary Agent."[5]

Unlike modern philosophers—who are certainly very forcibly arguing that there is contrivance and intelligent design in the creation of things, and conclude that there must have been "a Voluntary Agent," a First Cause—Moses tells us, in his book of Genesis, *how* the solar system has been contrived, and who the Contriver is; he gives us His very name with such positiveness, as to make it appear to us that no doubt could have been entertained in his mind upon the subject.

And, I say, he who doubts, and is sceptical whether there exists a Contriver, let him (as advised by Moses) consult the book of nature,[6] the volume of the universe, and see whether there is contrivance in creation, and then deny a Deity if he can.

Before I begin with the creation, I beg leave to remark, that although we often find by the אלהים (Elohim) the word or sentence ויאמר "And he said"—that is, and he commanded by the mere word or will, saying, יקוו, תוצא, ישרצו, יהי, etc., and it certainly would appear to be quite sufficient—yet we also notice, in some other cases, after this command, an interposition of the Deity, by the words or sentences ויעש, ויקרא, ויברא, ויבדל, which may perhaps appear strange to the reflecting mind, and shall therefore be explained here.

As observed before, the אלהים (Elohim) is the Judge-Legislator; that is, the Law-creator, the Lawgiver and Disposer of nature. We must imagine that He gave to the atoms of matter particular rules, powers, and properties in their nature, how to act, how to combine, or rather how to obey that proper order of things, so that the world should go on systematically; and from that law (of nature) they cannot deviate, for this is their very nature.

Therefore, whenever the elements could act according to the given laws (such that should continue for ever), the Deity merely commanded them to act so and so, which they immediately obeyed. But whenever it was the case that the elements could not act of themselves, although ordered—that is, when they had no such laws or properties in their nature—He himself was obliged to interfere, and order it *again* (but we do not then find the word ויאמר, but the other expressions mentioned before; actually shewing us that it was not in the power of the atoms or matter to act of themselves, for no such properties were them or it); that is, giving to matter, or to the different particles of matter, a *new law for the moment*, only to act thus at *this time*—at the creation alone—and not constantly.—*Yalkut Ben Shimoni.* M. H. S.

(*To be continued.*)

*Erratum.*—In our last, p. 406, col. 2, *for* מתנה ישרצה דרת, *read* מפני שרצה תדיר.

## REVIEW.

## כפר עפרות תבל, פירוש על קהלת

### The Dust of the World; a Commentary on Ecclesiastes.

This work is an ocular demonstration of the words of Solomon, "of making of many books there is no end." The author who presents us with this commentation on Ecclesiastes, compiled from multifarious researches into the sacred literature of the Jews, is the renowned Rabbi Abraham Belais, who, with his florid intellect and iron memory, has added this work to nine previous publications of his own compilation. The "Ecclesiastes" of King Solomon have at all times and in all ages, by their apparent contradictory tendencies, given scope to controversies and disputes. The illustrious Mendelssohn has produced a commentation, which, for striking argument, sound reasoning, and philosophical profundity, surpasses every other commentation previously written on Ecclesiastes. Rabbi Belais has collected the various explanations given in the Talmud, the Midrash, and other learned works, to which he adds his own researches. His explanations of many difficult passages, which various writers before him have attempted to elucidate, will furnish a key to the scholar, as well as to the easy reader, of many dark sentences, with which the "Ecclesiastes" abound. Another merit of this publication is, its being translated into the vernacular, and thus made accessible to those who are not sufficiently learned to read this commentary in the original Hebrew. With regard to the translation itself, we quote the words of a Transatlantic periodical, which run thus: "As far as we have yet been enabled to collate the passages, we find the translation ably effected, the spirit of the Hebrew being maintained without a sacrifice of the beauty of the English."

The author has combined the ornamental with the useful. Many commentations are embellished by reciting parables and facts from the Talmud and the Midrash, which must be considered as so many oases, where the wanderer through the pages of this work can stop and gather new vigour to continue his peregrinations in his onward course. We give here the following quotation from verse 1, chap. xi.: "Cast thy bread upon the waters, for thou shalt find it after many days."

A praiseworthy act of humanity, worthy of imitation, is related of the learned *Rabbi Elazar ben Shamuah*, which we give here *in extenso*: In his daily promenading, he one day walked on the sea-shore, and was suddenly struck with the awful sight of a vessel foundering upon the rocky coast. The wrecked vessel, which disappeared in one moment, was seen no more, and thus passengers and crew found an untimely grave in the water, with the exception of an only one, who escaped the general destruction by laying hold of a plank, to which he clung with the energy of despair; tossed about by every wave, he at last providentially gained the shore, and being deprived of his goods, nay, even of his cloth, which he threw off to render his swimming easier, he hid himself amongst the bushes of the sea-shore. Succour, however, was near at hand, more than his fondest hopes could anticipate. It being the time when the Jews who lived in that province, were on their pilgrimage to Jerusalem, to appear before the Lord in the sacred temple, a travelling caravan passed by the spot where the shipwrecked stranger was. He, in a moving voice, solicited their sympathy and aid. "I am an unfortunate shipwrecked stranger, the sole survivor of the passengers and crew of an ill-fated vessel, that became a prey to the waves. Have pity on me, I am your brother. I am a descendant of Esau, the brother of your ancestor Jacob." The caravan, however, were cruel enough to turn a deaf ear to his entreaties, and to leave him to the mercy of his fate. He, however, perceived among the multitude the venerable grey-headed Rabbi Elazar ben Shamuah, whose benign countenance inspired him with confidence. "Venerable Rabbi! I perceive in thee one who ranks high among the nation for learning and dignity. Be not less humane than thou art learned. Have pity on me *for humanity's sake*. I have lost all that I had, I am naked and famished. Deign to give me anything wherewith I could cover my naked body, and satisfy the cravings of my hunger." No sooner had the illustrious Rabbi heard the heart-rending address of the *unknown* sufferer, than he divested himself of one of his own garments, gave it to the stranger, took him home to his own house, fed and comforted him, and treated him with marked distinction. When he had sufficiently recovered his strength, he sent him away, accompanied him fourteen miles, volunteered him a purse of two hundred denars, and provided him with the means to be enabled to arrive safely at his own house.

Some time after this occurrence, the emperor died, and was succeeded by our shipwrecked stranger, he, remembering the treatment he had received from the hands of the Jews, decreed that all the Jewish males should be handed over to the sword, and the females to slavery. This decree fell like a thunderbolt upon the Jews; they deputed the learned Rabbi Elazar to intercede in their behalf with the emperor, and to induce him to revoke the cruel mandate, which inflicted death upon the males, and shame and slavery upon the women. To secure him a favourable reception at court, they furnished him with four thousand denars, to appease the emperor's wrath. Thus provided with every means, and strong in the faith of Him, who is the guardian of Israel, and "who directs the heart of kings and princes," he set out for the metropolis, and placed himself, on his arrival, at the gate of the imperial palace, asking the chamberlain to procure him an admission to the presence of the emperor, and to inform him that an aged man wished to do homage to his sovereign. His request was granted. He was then ushered into the presence of the emperor, who at once recognising in the old venerable Jew his preserver and benefactor, rose from his throne, paid obeisance and received him with that veneration and benignity old age commanded and genuine gratitude dictated. "What business has brought thee hear?" enquired the once friendless stranger, but now adorned with the imperial diadem, "it must be a matter of importance that can induce thee at thy feeble age, to undertake such a perilous journey?" "It is business of importance that brings me to thy Majesty's feet;" rejoined the Rabbi, "I am a messenger of peace; I am on the brink of the grave, and have nothing to ask for myself. But for my unfortunate people, who have incurred thy just displeasure, and whom thou hast doomed to the sword, slavery, and disgrace, I am come to implore thy clemency. Be gracious, my liege, be just to thyself." "I will respond to thy appeal," rejoined the emperor, "but before I pronounce the royal word of grace, answer me a question!" "Ask, my lord and master," answered the Rabbi. "Are the injunctions contained in your *Torah*, law, emanating from the Divine-Lawgiver, indispensably binding?" "They are." "Then your law teaches, Thou shalt not abhor an Edomite, for he is thy brother. Thy people, in defiance of this precept, left me, their brother, when poor and helpless, without succour. They have broken the law, and are, therefore, guilty of death. The sentence I pronounced against them is in accordance with your own law." "True, my lord, and I plead guilty for my clients, but let clemency, thy royal prerogative, prevail over stern justice, and grant mercy for thine own sake." "But," answered the emperor, "the laws of the country demand of whomsoever appears as a petitioner at court, to offer a present to the crown." "Your petitioners send, through me, four thousand denars, which thou will deign to accept." "Thy petition is granted, my venerable preserver, for thine own sake, who hast preserved my life, I will spare thy people, the four thousand denars accept from me in return for the two hundred thou hast given me. Accept likewise of several imperial robes, which thou mayst preserve as a remembrance of thy humanity, when thou didst divest thyself of thine own garments to cover the naked stranger. Depart in peace."—(*Midrash Rabboth* on this verse.)

For want of space, we must confine ourselves in our present number to this one quotation, but shall, in subsequent numbers, give other extracts.

## THE POWER OF LANGUAGE.

The physician of a king of Persia, who was dangerously ill, declared that his majesty could not recover if he did not drink a cup of lion's milk; and as great dangers would be encountered by those who procured this remedy, a large reward was offered to whoever brought it to the king. Allured by the idea of making a fortune, in case of success, a Jew without resources decided to risk his own life to save that of his majesty. He courageously proceeded into the desert, and, by resolution, patience, and address, tamed a lioness with young, and ultimately filled a vase with the milk with which she nourished her cubs.

Proud and elated with success, he was returning with his precious store, when, sinking through fatigue and heat, he seated himself beneath a tree, and fell into a profound sleep. He dreamt that a violent discussion arose among his members. "Here is a beautiful and rich conquest," said the *body*; "thanks to it, we shall have rest for the remainder of our existence."

"It is true," said the *legs*; "but it is to us that this conquest is due, for we carried you to the desert."

[5] End of chap. iv. book ii. of Professor Whewell.

[6] "In the extensive volume of the universe the astronomer discovers the laws of nature; not by tracing them up to their principles, which are known to God only, but by descending into their results, destined to the use of man."

"And we then!" said the *hands*; "how could you have procured this milk without us?"

"You appear to forget," cried the *eyes*, "that we directed you."

"I find you extremely consequential," exclaimed the *heart;* "was it not I who furnished the courage necessary to face the ferocious animal?"

"Remark, I pray you," added the *brain*, "that to me is owing the first idea, as well as the address to put it in execution."

"All beautiful," replied the *tongue;* "I think I have more right than you to claim the glory of our common success."

"Thou!" exclaimed *all the members;* "which alone hast done nothing! You may be useful when it is necessary to make a noise, or to launch forth useless *words*, but how have *you* served us? What portion of the labour have you effected, to dare to dispute a portion of our glory?"

The tongue, finding himself unanimously disdained, contented himself by calmly saying, "Patience! we shall soon see *which of us* has the *most power*."

The traveller awoke, laughing at his dream, and pursued his journey to the capital of Persia. As soon as he arrived, he demanded an audience, to place in the king's own hands the sovereign potion which was to save his royal life. Led to the foot of the throne, after the customary salutations, the Jew presented his precious bowl, and, trembling on beholding himself in the presence of the monarch, he was agitated, and stammeringly said, "I come—to offer—to your ma—majesty—this milk—of a dog—." At these words, the disappointed king became terribly enraged, and exclaimed, "What! does this miserable Jew come to insult me in my sufferings, and in guilty derision dares to offer the milk of a *dog!* Such audacity ought not to remain unpunished. Guards! lead that man to torture."

In the East royal justice is expeditious. The man was immediately seized, and all was prepared for the prompt execution of the sentence. The person of the Hebrew depicted a stupor, a species of unconsciousness, while his discomposed features revealed anguish and despair. At the approach of death, all his faculties seemed paralysed. His hands became convulsively contracted; his feet trembled under him; his thoughts were annihilated, and his eyes were closed by the darkness of fear.

"The tongue alone, then, has strength left," said all the other members. "Ah! do you at last acknowledge my power? Yesterday you heaped your disdain on me; and yet, with one word, I have caused ruin to you all. But having done the mischief, I will now repair it." At this moment the Jew, recovering his energy, threw himself at the feet of the king, and excused himself for the confusion which caused him to use the word "dog" instead of LION. He narrated his fatigues, dangers, and labour with so much force, and with such an air of truth, that the king suspended the execution and sent for the physicians of the court, who declared that it really was lion's milk, brought from the desert.

The king emptied the bowl at one draught, recovered his health, and overwhelmed the Jew with his gifts. The rewarded Israelite never ceased to be vigilant over his tongue, whose ramblings had been so dangerous to him. He ever after repeated that wise proverb of King Solomon, "*Death and life* are in the power of *the tongue.*"—*Moral and Religious Tales.*

## THE POISONED COFFEE.

SOME years before Mahmud Ali had assumed the government, and the Arabs had the ability and power to tyrannize over the Jews, a very rich Jew of Constantinople emigrated hither. The Mahomedans ardently desired to find some pretext against this rich man, in order to extort money from him, according to their fashion. One day a Mahomedan, accompanied by a Bedouin, leading two camels loaded with charcoal, entered the court-yard of the Jew, and said that, as no doubt he was in want of coal, he would spare him the trouble to go to market for it, and brought therefore to his house two heavily loaded camels with this necessary article. But the Jew, fearing some evil, made some excuses —was very grateful for the kindness of the other, yet averred that he could not make any use of it, as he was well supplied already. But all subterfuges were in vain, and the Mahomedan forced him fairly to take the coal; and when the other asked after the price, he answered, "Never mind, give what you think the article is worth. Yet, as thou camest but lately into our holy city, it is no more than becoming that thou shouldst invite us, as faithful fellow-citizens, into thy house, and entertain us with pipes and coffee, until the camels be unloaded by the servants." "Let it be so," answered the rich man; and, opening the door of his saloon, he told them to enter. Coffee and pipes were brought in; they drank and smoked, spoke of indifferent things, when suddenly the Bedouin sunk down as dead, and gave no signs of animation. The Mahomedan jumped up from his seat in a great rage, and addressed the Jew with a loud voice—"Murderer! what hast thou done? Thy coffee is poisoned! Shall we tolerate the Jews among us, that they may lay plots against our lives? This murder shall be washed out by the blood of all the Jews." The other protested his innocence, trembling, with tears in his eyes, "Have I not drunk myself of this coffee? How, then, can it be poisoned?" "Then must the Bedouin's cup have contained poison," was the furious reply of the other. The Jew adduced all sorts of proofs of his entire innocence. At length the Mahomedan was moved, and said, "My friend, I indeed pity thee and all the Jews of the city; but I can think of only one remedy by which thou and thy people can be saved. Have thy court-yard immediately locked up, so that no one from without will be able to enter. I will employ all possible means to suppress this affair and keep it a profound secret; and this evening I will send thee two confidential persons, who shall fetch away the corpse and bury it in all secrecy; and in this way thou and thy brothers will be saved. But to effect this a large sum of money is necessary, which I am sure thou wilt readily and willingly furnish on the spot." The trembling Jew esteemed himself happy that the matter could be settled with money, and gave immediately the sum which the Mahomedan had demanded, large as it was, with great willingness and with the utmost unconcern. The other went away, and the corpse was left lying in the saloon. After sunset two Bedouins arrived with a large sack, in which they thrust the corpse, took it on their shoulders in profound silence, and walked away greatly terrified. But scarcely were they a few steps distant from the house of the rich man, when the dead Arab jumped out of the sack; and the Jew now learned for the first time that the whole affair was a gross deception, contrived merely to extort from him the large sum he paid for his ransom.—*Schwarz's Palestine.*

## FOREIGN INTELLIGENCE.

SWEDEN AND NORWAY.—We extract the following cheering news of the progress of enlightened principles from the *Hamburg Correspondent* of the 20th ultimo:—

"The Oedelsthing (Chamber of Nobles) has passed the project of law on the emancipation of the Jews. Both the Oedelsthing and Volksthing (Chamber of Commons) had abolished the Jewish disabilities as existing by the fundamental law of the constitution; but this could not place them on an equality with other Swedish subjects, or, in fact, enable them to benefit by the privileges granted them, so long as the private legislative order was of an opposite nature. The government accordingly submitted a further project, by which these differences could be reconciled, and the complete emancipation of the Jews guaranteed. This project has been carried by a large majority; the Jews, therefore, will in future be permitted to settle in Sweden and Norway."—[There can be no doubt but that Sweden will profit largely by this timely concession, seeing that numbers of Jews are leaving Russia in consequence of the hated conscription.—EDITOR.]

The *Frankfort Journal* has the following correspondence:

LEIPSIC, *23rd. Sept*,—An important question has at last been decided. I had informed you in January last, that Mr. Kaim, a lawyer, confessing the Jewish religion, was retained in a case of divorce, where the two contending parties were both Christians; but the Court, before which this case of divorce was to have been decided, refused him the right to plead. Mr. Kaim appealed against this decision, and after a delay of seven months, a ministerial decree determines the question at issue, that a Jewish lawyer cannot be retained in matrimonial affairs between Christian parties.

[Protestant Saxony refuses a Jewish lawyer to plead in matrimonial affairs of Christian tendency; Protestant Prussia refuses a Jewish judge to administer an oath to a Christian. How tender is the conscience of these German governments. We have continually been taunted with being fit for nothing else than money-making. We have proved to our adversaries that Jewish genius can do more, But intolerance hides itself now under the cloak of Christian scrupulosity, and denies the Jew his indisputable right. This is, indeed, the wolf in sheeps' clothing.—EDITOR *Jewish Chronicle.*

POSEN, *September*.—The *Goniec Polski* a newspaper published in our town in the Polish language, relates the *veritable* story, that at Cracow, a Jewish Merchant, Mr. Wechsler, practised the ceremony of circumcision on a Christian boy, after he had, under some plausible pretence, sent his mother from the house. This misdeed, the paper continues, was forthwith discovered, the perpetrator pursued, taken, and after having been ill-treated by the mob, handed over to the police, The report spread like lightning through every quarter of the town, and the inhabitants of Cracow became so enraged against the Jews, that several excesses were committed against them. The *Czas*, a newspaper published at Cracow, does not mention this circumstance at all. But the *Posen'she Zeitung*, in giving the article, finishes it with the following editorial remark:—"With regard to the scandal imputing to Mr. Wechsler, the *intention* of circumcising a Christian child, and which the *Goniec* relates with so much bombast, and which the *Czas* entirely ignores, we must confess, that the whole affair can only be invented, since the mania of making proselytes, particularly involuntarily, is quite foreign to the essence of Judaism. We cannot guess exactly at the impure motives which have been instrumental in propagating such a rumour, calculated to create hatred and fanaticism among the lower classes against the Jews. In the dark middle ages such means were often resorted to, in order to press money from the poor Jews, to purchase protection from the Church and secular government for heavy sums, which in many instances still burden many a community."

We thank, adds the *Allgemeine Zeitung des Judenthums*, the editor of the *Posen'she Zeitung* for this humane remark, and abstain from remarking, on our part, on this affair.

PESTH, *September*.—The president and wardens of our congregation publish a communication, which His Excellency the Governor has made to a deputation which he had summoned, to the effect, that the alteration intended by the Imperial Government to be made in the fundamental laws of the empire, will in no way affect the emancipation of the Jews. He has graciously given permission to give this assurance every possible publicity, in order to dispel any apprehension which might have risen in other Jewish communities in the kingdom.

We hear that the Governors of Bohemia and Moravia have given similar explanations, calculated to reassure the Jewish population of these provinces.

PRESBURG, *September* 5.—An accusation has lately been raised against the orthodox Rabbies, which was nothing less than their being concerned in collecting money for the Hungarian exiles, detained at Kutayah. The police authorities received instructions to institute proceedings against the wardens of several numerous congregations. Their papers and correspondence were seized and put under seal. Our Chief Rabbi underwent several examinations before the District Police Office, where he deposed, that the collections, which had been commenced thirty-three years ago, had no political motive, but were made in aid of our poor brethren in the Holy Land, and forwarded by the banking-house of Hollander and Lehren, at Amsterdam, to Jerusalem. In spite of this assurance the collections have been prohibited.

Correspondents from Damascus write:—"The Prussian Ambassador communicated to the Prussian Consul, Dr. Wetzstein, an Imperial decree, addressed to our intendant of public finances, ordering him to pay the sum of 100,000 piasters to the heirs of the ill-treated Dr. Abraham Romans, who died in consequence of his ill-usage. It granted a pension for life to the widow, father, and the four children of the deceased of 100 piasters per month. Said Pasha, who was the originator of the ill-treatment, was banished to Rome.—*Allgemeine Zeitung des Judenthums.*

LIVERPOOL, *September 30th.*—In consequence of the Wardens of the Old Hebrew Congregation not having convened a special general meeting of the congregation, for the purpose of adopting measures to effect the re-engagement of the Rev. D. M. Isaacs, as requested by the free members and seat-holders per resolutions of the late meetings, held on the 24th August last, and 14th September, inst., a numerously-signed requisition of the free members and seat-holders was forwarded to them, requesting them to invite the Rev. gentleman to deliver discourses in the synagogue during the holydays. It affords us great pleasure in being enabled to state that they complied with the wish of the requisitionists.

The Rev. gentleman delivered a most impressive discourse to a crowded auditory, on the first day of the new year; and will again lecture, D.V., on the day of atonement.

From the feeling that at present exists amongst the whole community, we have no hesitation in stating, that if the Wardens are at all desirous to preserve that unanimity of purpose which ought to exist in every community of Israelites, they will, without any further delay, convene a meeting of not only the *free members*, but of the whole body of seat-holders, in order to arrive at the opinion of the public on the question at issue.—*From our own Correspondent.*

WESTERN JEWISH GIRLS' FREE SCHOOL.—On Wednesday se'night, the Rev. the Chief Rabbi visited the above institution. The various classes having been examined as to their progress in education, the Rev. Doctor expressed his great satisfaction therewith, and on his departure inscribed the same in the visitor's book.

CLARK'S GAS BURNERS.—All who require gas-fittings of any description would do well to pay a visit to the establishment of the Metropolitan Light Company, 467, Strand (vide advertisement), and inspect their very immense stock. And as economy combined with usefulness is a first desideratum with the man of business, we recommend the consumers of gas to inspect the *reflecting burner* now in use in our office. In fact, such is the brilliancy of light produced by these burners, etc., that by their use a saving of at least one-third of the original cost is effected. We, therefore, again recommend our friends to make a trial of Clark's gas burners.

THE BIBLE PROHIBITED.—In the reign of Henry V., a law was passed against the perusal of the Bible in English. It was enacted, "That whosoever they were who should read the Scriptures in the mother tongue, they should forfeit land, cattle, life, and goods, from their heirs for ever; and so be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land."—*Band of Hope Review.*

MARRIED.

On the 24th September, 5612 (1851), by the Rev. Dr. Schiller-Szinessy, Mr. I. F. Keesing, of South Parade, Manchester, to Miss Gore, of the same place.

TO CORRESPONDENTS.

J. D.'s Question shall receive due attention.


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M. FERNANDES, in returning thanks for past favours, begs to inform the Public, that owing to the great influx of Foreigners to the Exhibition, and the approaching Holidays, a great many applications for Board and Lodging during the ensuing Holidays are expected; M. F. therefore invites an early application of those who intend to honour him with their patronage.

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